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APPEAL FOR THE HINDU.



APPEAL FOR THE HINDU,

ADDRESSED TO

BRITISH AND OTHER CHRISTIAN FOREIGNERS

RESIDING IN INDIA.

*Written by Rev. F. D. Ward, &c.
I printed at special request
of an English Christian at his
own expense.*

"It is the duty of every Christian in India to act the part of a Missionary to the Heathen who are around him."

BISHOP OF MADRAS.

"India is conquered by England, that it might be converted by England. It is subjugated by our arms, that it might be blessed by our religion. Every convert we make from idolatry is a new link in the chain which binds Hindustan to Britain."

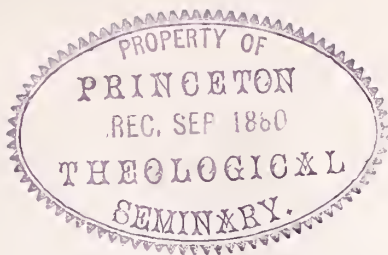
REV. J. A. JAMES, of Birmingham.

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*Extract of a Letter from a Civilian in the Upper Provinces, to
another in Calcutta.*

“We have a high commission—whether as servants of the British Government, to support the majesty of its name, by the uprightness of all our decrees; or as the servants and children of a still higher Power, to work each to the utmost of his abilities, to the fullest extent of his influence, be it *personal* and springing from high moral attributes, or *official* and lent by his position in the world, for the good of his fellow-servants and brother-men.”



APPEAL FOR THE HINDU.

ON occasion of the annual examination at the East India College, Hailebury, in the year 1843, the honorable Chairman addressed the graduating class in an excellent speech, of which the following are the concluding paragraphs. "Never forget, young gentlemen, that the great object of your life in India ought to be the *benefit of its inhabitants*. Never let this thought be for a moment absent from your minds. Above all, remember that all good service must be founded on good *moral and religious principles*. Remember, also, that we have all to *answer for the manner in which we have exercised our authority at a higher tribunal*, where the poor Hindu, although now perhaps despised, shall be a faithful witness either to our honour and reward, or to our shame and disgrace."

The high authority from which these sentiments emanate, added to their own intrinsic truth and importance, most justly claim for them our respect and attention. They cannot be set aside as the *professional* advice of a Christian preacher, or as the language of one who is ignorant of the *kind of neutrality* which the covenanted servants of the Company are pledged to maintain towards the Natives of India. They are the words—advisedly spoken—of one who knew where he was standing and whom he was addressing.

We honour the man who, in this too secular and accommodating age, had the boldness to declare such sentiments, and at such a time. Would that they were printed in letters brilliant as light and placed where the eye of each Briton, each Christian residing in this idolatrous land could with the most

frequency rest upon them! Had these principles held that place in the memories, and exerted that control over the conduct of the rulers of India, from the days of Lord Clive to the present hour, that they should have done, what happy effects would have followed! But it is not the part of true wisdom sullenly to mourn over the past. The evil that has been done cannot be remedied, nor can misimproved opportunities of doing good be recalled. We have to do with the present hour and with *those now acting their part on the stage of life.*

To those the following thoughts are respectfully addressed. May they receive the attention that the *subject*, at least, most justly demands!

The position of a Christian while dwelling in a heathen community is full of *danger* and *responsibility*. The *danger* is traceable to that principle of human nature to which the poet alludes in the familiar stanza :

“Vice is a monster of so horrid mien,
That to be hated needs but to be seen;
But seen too oft, familiar with its face,
We first *endure*, then *pity*, then *embrace*.”

Such is the natural and strong tendency of prolonged association with the vice of idolatry. If after the emotions of deep loathing and deeper sorrow that whelm the soul at the first sight of the symbols and ceremonies of idol-worship, there interpose not an energy equally powerful with that which preserved unharmed the three faithful Israelites amid the flames of the furnace, we may rest assured that there will succeed that third, most fatal process, attachment to, or at least indifference respecting, the object at first so hated and shunned. This is no idle dreaming. There is danger. Of this we should be conscious, and daily should we seek that grace which will fortify us against the threatened harm, and keep our souls alive with the pity and zeal of Lot in Sodom, and Paul in the city of Athens.

His position is *responsible* as well as dangerous. He has it in his power to do *much good* or *much harm*. He is a marked person—with emphasis, a “city set on a hill.” His Gentile neighbours cannot or will not read the Bible, but they will and

do *read his conduct*; they hear his words and observe his daily deportment, while from these they form their opinion of the religion he professes. He is a personification of Christianity, a visible representation of the gospel of Christ.

He may prefer it should be otherwise. He may urge that it is not right to charge upon a system of belief the faults that may attach to its professors. There may be much truth in this argument, but the adage is founded deep in our common nature, "*actions speak louder than words*;" and though the Christian give not articulate expression to the thought, yet by his profession he says to the heathen and the ungodly around him, "*would you judge of the character of my religion, look at me.*" Who can measure the responsibility attached to his position! How appropriate the injunction of an old divine, "*Christians should be walking Bibles.*"

This suggests the *first duty* of a Christian residing in a heathen community—so to deport himself that *his conduct may be a truthful comment upon the religion of the Bible*. There is no language so generally read, so easily understood, so carefully remembered, and so deeply felt as the language of *the life*. The printed page may be illegible, a foreign language may prevent the oral communication of thoughts and feelings, but here is a mode of address common to all. It is the language of *signs* requiring no previous study, no vocal expression. Such a commentary on the principles and maxims of the Bible is the professed Christian holding up to the view of the ignorant heathen, and by it he is teaching truth or error, confessing or denying his divine Saviour and King.

But a consistent and holy example, though a primal duty, is not *all* that is required of a Christian when dwelling in a heathen land. He is called upon to be *actively useful*. It becomes every follower of Jesus often to ask himself the question, "Why am I detained on earth? I am an heir to a heavenly inheritance.

There is my house and portion fair,
My treasure and my heart is there,
And my eternal home.

Why am I detained so long from a participation in its privileges and blessedness?" One most obvious and important

reason is, that *he may be useful*. The world is to be converted and restored to original holiness and glory through the instrumentality of the *church*. That being the case, the duty that rests upon the community of disciples rests upon *each individual* of that community to the extent of his ability; hence the command, "*Let him that heareth say, Come.*" In the divinely benevolent enterprise of the world's evangelization, each disciple of Christ should feel that he, as an *individual*, has something to do, something in the way of *active effort, personal usefulness*; and he should possess his mind with the deep and ever present conviction that the leading object of his detention on earth, is to *allow him time to be thus useful*. But there is another question that calls for the serious consideration of those to whom this appeal is addressed: "Why are you compelled to reside in this heathen land?" Compelled, we say, for were *inclination* your guide, you would at once hasten away from a view of scenes and objects so loathsome as those you are daily compelled to witness. If it is your duty to be here, (as we take it for granted that it is,) you are here at the bidding of your divine Master. And why has he sent you? The Bible answers: *to be useful to the people*. You may talk of "livelihood," "no situation at home," and the like; but most assuredly the Disposer of events has a higher object than this, in the disposition of your lot. All events, national or individual, are regulated with a view to the glory of the cross, the establishment of Messiah's throne on earth.

But where, you ask, shall I *begin*? We answer, *at home, in your own dwelling*. Has the question ever arrested your attention, why you are obliged to have *so many Native servants* around you, (eight or ten it may be) whereas in England you required not the half or possibly the fourth of that number? This is not a *chance* occurrence, traceable to no more definite a cause than the customs of the country. There is *design* in this, and if we err not, that design is that a greater number of ignorant but immortal beings may be brought within the sphere of Christian instruction and influence. Here is an assemblage of persons placed, for the time, in your charge; and the same voice that says to the Christian *parent*, "*Train up your child in the way he should go,*" says to you as a Christian *master*, "*Give*

unto your servants that which is just and equal.” And what is a *just return* for the service they render you? Pecuniary wages alone? Your own conduct returns a negative reply, for if your servant be in danger, you place the shield of your protection before him; if sick, you provide for him means of cure; if in perplexity, he has your ready advice; and if in sorrow, you withhold not your sympathy. In meeting his wants, in these and like respects, you feel that you are but doing your duty; you regard it as coming within the spirit of the injunction to render him what is “just and equal.” And has that servant no other claims upon you than these? Can you forget that he has an *immortal soul*, and that his unending existence is to be passed in heaven or in hell—among the “spirits of just men made perfect,” or in that abode where

“Darkness, death, and long despair
Reign in eternal silence there.”

But, you say, “*My servants do not understand English, and I cannot speak to them in their own language.*” Do you reason thus when you visit them at their sick homes, or when they wait upon you for business? Are you *silent* then, or do you not call to your aid an *interpreter* and communicate through him your wishes and advice? Again, if you can do little yourself, may it not be that there is within a short distance of your dwelling a church or chapel where the gospel is preached in the Native language, and can you not advise them to go there? What a congregation might the missionary have on the Sabbath if Christian masters would but adopt this course! We do not say that the servants would understand at once *all* that would be said, but if regular attendants they would ere long become acquainted with the leading truths of Him “whom to know is life eternal.” Sometimes, too, they would hear the truth from a Native preacher or catechist, and whose meaning they could not fail to understand, and partially at least remember.

But, you continue, “*If I do advise them they will not go.*” With all respect we would ask, Have you ever, with affectionate and hearty earnestness, made the trial? Did you ever call your servants around you, and with a manner and tone that com-

pelled them to feel that you were *sincere*, say to them, "You know the interest I feel in you all as it respects your temporal circumstances. You can bear me witness that I am ever ready to relieve you from embarrassment and difficulty when I can possibly do so. But this interest is trifling when compared with that which I feel for your *souls*. I open my Bible, and read thus: 'Without faith it is impossible to please God,' 'without holiness no man shall see the Lord;,' from what I see I cannot think that you have this *faith* or this *holiness*. Your danger is imminent. It is my 'heart's desire and prayer to God that you may be saved.' Could I by my tears and prayers save you, I would withhold neither. But I cannot; nor can I speak much to you in a language that is foreign to me, but there is a Christian sanctuary, where the gospel is preached in your own language. It is my *most earnest wish* that you go there to hear the words of eternal life. Perhaps something may be said that, with the blessing of God, may be the means of your salvation. I beg you not to delay attending to this most important subject any longer." Can a Christian master say this to his servants and yet they give no heed to his word? We cannot believe it! But before you say that there is no use in making the effort we urge you to try. It is worth the time, worth the trouble. God's glory and an immortal soul are the motives. O, make the *single trial!*

But, you continue, "*If they go it will be to please me.*" Who expects to find purity of motive in any heart previous to its regeneration by divine grace. Deduct from the audiences usually frequenting the house of God all except those who come to worship Him "in spirit and in truth," and how few comparatively would remain! But does that circumstance restrain the parent from requiring the attendance of his unconverted child at the place where prayer is wont to be made? No—nor ought it you in respect to your servants.

But, you again urge, "*I don't wish to trench upon their conscientious scruples.*" We are aware that some Christians do not consider it right to employ any as servants who will not attend upon the preached word. Of that we say in this place nothing. We are not now urging compulsion, but *advice and*

entreaty. Use these means, and it may be that they will have cause for ever to thank you that you gave them this advice, though opposed to long cherished habits of thought and feeling.

But "*I have no time to give to my servants,*" is an objection urged by some. We commend to their attention the following thoughts. If a certain course be duty, then a want of time for doing it arises not from necessity but from some defect in the division of your hours. Again, we can point to instances of some who do attend to this department of Christian effort, and yet it would be difficult to show that their public engagements are at all less numerous or less urgent than those who plead this apology. Again, for what is time given? that you may "buy, sell and get gain?" No, but to "do good as you have opportunity." Oh, look at this objection in the light of the judgment-day! Fancy yourself standing before the Judge, and the question being urged, "Why did you neglect the spiritual interest of your servants?" Will you be able then to say, "Lord, I would have done it, but *I had no time!*"

But waiving farther objections, may we appeal to you as Christian masters, and supposing that you allow you *ought to do something*, may we earnestly entreat you to do it *now*. Members of your household are under the curse of God. They are in the broad way to eternal death. Can you believe this and not feel for them? Can you truly feel for them and not put forth every effort at your command to save them. Oh, go to them, warn them of their danger. Point them to the Lamb of God that taketh away the sin of the world. Counsel them to flee to Him who "came to seek and save that which was lost." Do this and your labour will not be in vain in the Lord. You will at least have "done what you could," and perhaps you will have saved a soul from death. Do it *not*, and in the day of judgment some heathen servant may reproach you with being the means of his ruin. "I was in your house and knew that you were a Christian, but you never taught me what Christianity was; I used to see you pray, but you never told me how to pray; I used to see you call the members of your family around you to hear the word of God and join in worshipping him, but you never called me either to hear or pray; I used

to see you go to the house of God Sabbath after Sabbath, but you never advised me to go there; you were on the way to heaven, I to hell, and you knew it, but you never gave me one call, you never taught me one word, and here I am and must for ever remain in torments." Call this not exaggeration, fanaticism. It is plain, Bible truth. With a heart weighed down with grief at the neglect that prevails on this subject, we beg you, Christian masters, for the glory of God and the value of the soul, to *consider the spiritual wants of your servants, and make them the object of your more earnest care!*

But though it be true that *charity should begin at home*, it is not right to allow it to stop there. The number brought by the providence of God under your immediate influence is small compared with the multitude to whom you are related by no other ties than those of our common humanity. But these, too, have just claims upon your prayers and personal efforts.

There are in all the cities and larger towns of the Presidency Christian schools for Native youth. They are the hope of the nation. What character would it give to these institutions, what encouragement to the missionary who has them in charge, what impulse to teachers and pupils, were you occasionally to visit them. An half hour of each week thus spent would be productive of most salutary results upon the interests of Christianity. We ask this in addition to the attendance we trust you now give upon public examinations and exhibitions. Do the one, but let not the other remain undone.

Supply yourselves with a few copies of the Scriptures and Tracts in the Native languages. Occasions are ever presenting themselves in which you might give one or a few away with a hope of their being read and doing good. We surely do not state a fact of which you are now ignorant, that the reading of a single chapter of the Bible or a small Tract has not unfrequently arrested attention, awakened inquiry, and led the soul to the cross of Christ for salvation.

The needy are often at your door asking alms, accompany your pecuniary gift with a few words of admonition upon the wants of the soul, and Him who came to supply those wants.

How great the facilities enjoyed by *ladies* and especially

by *mothers* of doing good to their ayahs and other female domestics. No class of servants are brought into greater familiarity with their superiors than these; constantly with their mistresses, how much instruction might they learn, and what salutary impressions might they receive! This is not *theory alone*. Who has not read that delightful little volume, "*Lady and her Ayah*," by Mrs. Sherwood. What has been, with the divine blessing, accomplished in one case may be in others. How happy the effects of such instruction accompanied with appropriate example upon the *children* of the family. Heaven's blessing will not be withheld from such a household.

But while the Natives call loudly for your aid, forget not the *ignorant and morally debased Europeans* frequenting the streets of our larger cities. A friend of ours in a late walk through one of the by-streets of Madras met with an East Indian who, though far advanced in life and at one time connected with a large establishment at the Presidency, *had never possessed a Bible, and seemed not to understand in any small degree the character and offices of Jesus Christ*. This may be an extreme case. But were the cities and towns of Southern India thoroughly pervaded with Christian colporteurs, as they are in Britain and America, we doubt not that multitudes of cases, similar in kind, though it may be less in degree, would be brought to light.

There is connected with the church to which you belong a *Sabbath-school*, or a *Bible-class*. Can you allow such an opportunity of doing good to remain *misimproved*? We are grieved to learn that in some of the large towns of the Presidency, the Sabbath-school is but badly attended, and that not because there are no children who need the instruction there imparted, or who would not come if invited, but because there are no teachers to collect and instruct them. Is this as it should be? Act a part worthy of your professed relation and attachment to Him who said, "to the poor the gospel is preached." This is a system of benevolence that commands the best energies of many honored ones in our fatherland, and shall Christians in India be behind their relatives and friends "at home!" *All*, we rejoice to say, *are not*. Our appeal is addressed to those who *are*. May it not be in vain.

Bible and Tract Societies would gladly furnish any traveller with the means of leaving a testimony for the truth to the people of the towns and villages through which he might pass. We know a gentleman in the department of Engineers who is often accompanied on his tours by a missionary, thus fulfilling so far as possible the duties he owes to his Heavenly and earthly Sovereign.

As to *pecuniary aid* in sustaining Christian missions, and other institutions of benevolence, we need say but little. This is a most important and necessary method of doing good. We rejoice that it is heeded by so many. Increasingly large sums are given yearly by British Christians towards the spread of the gospel in this land. We honour the gentleman who gives more than 3000 Rupees yearly, not forgetting, however, the blessing that attended the giving of a "*widow's mite.*" The question has at times occurred whether it be not the duty of every Christian in India to give *one day's salary each year* for the dissemination of Christian truth among the Natives; and whether if that 1/365th part were given, the amount would not far exceed all that now finds its way into the funds of Missionary and Bible and Tract Societies from residents in India. We suggest the question. May it be seriously considered.

We are privileged to know that the several methods of doing good we have now stated have been and are still pursued by some, and that with the most satisfactory results. But a short time since we met a Native Christian who traced his earliest religious impressions to the instruction he received from a gentleman he served in boyhood. Nor is this a solitary fact. Cases might be named of Christian masters who daily pray not *for* their domestics alone but *with* them. Delightful scene! reminding one of the noble declaration of the Prince of Israel, "as for *me* and *my house* we will serve the Lord." A larger number still employ a Native catechist or reader, who visits the family weekly, and conducts religious service with the domestics. An excellent and commendable arrangement. We would however, with all respect, suggest the desirableness of a personal attendance by the master or mistress as often as possible upon these occasions; their presence will give increased importance

to the exercise, securing not only the more regular attendance of all the servants of the family, but obtaining for the truths that they may hear read or explained, a more certain place in the memory, and a more probable way to the heart of those to whom they are addressed.

But we must close, and we do it with an *historical illustration*. During the prevalence of the cholera in Ireland in 1832, when the utmost apprehension prevailed in every cabin, an ecclesiastic is said to have devised the following expedient to quiet the fears of the people. A piece of burning turf was exhibited on a certain occasion, said to have been lighted by fire from heaven. Pieces of it were distributed among the people, with the injunction that each man should go to his own house and kindle his fire with this sacred turf; and they were assured that so long as the fire was perpetuated, the pestilence should not come nigh their dwelling. But one *condition* of this sacred gift was, that every man after lighting his own hearth should carry a piece of the fire to his nearest neighbour who was without it; and thus in an incredibly short space of time it spread from house to house, and from hamlet to hamlet, over the whole district. Now what was in this case a mere *imposture* is in the case of the gospel a *reality*. It is true that the "children of this world are wiser than the children of light." But ought it so to be? Are you willing, Christian reader, to own that in your case it *is so*? When the bitten Israelite looked to the brazen serpent and was healed, did he not at once feel a desire that others who were wounded should do the same? Can we suppose that he left the work to *Moses* and his publicly delegated associates? And will you lay the whole burden of instructing and warning the Pagan, and the Mohammedan, and the ungodly European, upon the minister, the missionary? And if the number of conversions be few, will you ascribe it to some defect in the character and conduct of the ordained preachers of the gospel?

Christianity has claims upon the *personal* services of each one of its disciples; "Whatsoever *thy* hand findeth to do, do it with thy might." "*Son*, go work to-day in my vineyard." "Let *him* that heareth say, Come." "*He* that hath my word let him speak

my word faithfully." Each Christian is *singled out* and addressed as if he were the only disciple on earth. When the early Christians were "scattered abroad, they went throughout the regions of Judea and Samaria, *preaching the gospel.*" Who? Not the apostles, for they, we are informed, remained at Jerusalem, but *individual Christians*. We do not urge that private members of the church should trench upon the duties of the public preacher. By no means. But there is an important sense in which *each disciple of Christ should make known the truth.*

Personal service is what the Heavenly Master expects and requires of each of his servants on earth. "If we could educate a thousand ministers and buy the services of ten thousand more, and freight the word of life to a score of nations, and thus *by proxy* evangelize half a globe, if there be still a soul within our reach over whom we can by the use of the means placed at our command exercise a sanctifying control, we must account to God for the use we make of that opportunity of doing good to our fellow-men, and honouring our Saviour and King."

Christian readers, what are you doing, *as individuals*, in the noble work of subduing this empire to the rule of Christ your King? What, within the circle of your heathen and ungodly domestics? What, among the youth of the congregation where you worship? What, among the gay, the worldly, the thoughtless of the city or town in which you dwell? Nothing? Then are you what you profess to be? "Let the same mind be in you that was also in Christ Jesus." Oh cherish not the unscriptural and dangerous sentiment that you can *be good*, and *not do good*. As well might you think that there can be a sun in the heavens and that sun not shine. Doing good to others is, most plainly, a test of religious character. God wants your *heart* as a first gift, but with it he also demands your *voice*, your *hand*, your every means of making known his truth. He says to you, as did Emanuel to the restored Demoniac: "Go home to thy friends (thy household, thy acquaintances) and tell them how great things the Lord has done for you." God is deeply dishonoured by the multitudes around you. The souls of immortal beings are in danger of eternal death. Opportu-

nities of doing good are placed at your command. Let these considerations engage your attention. Let the motives they suggest produce their appropriate effect upon you in the formation of your plans and the pursuance of your daily engagements. Be faithful to your God, faithful to yourselves, that when you enter the new Jerusalem, you may find some ignorant and debased heathen who, through your *example*, your *word of counsel*, and your *prayers*, shall have been led to a participation in its eternal glories.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above ;
The good begun by thee shall onward flow
In many a branching stream and river grow ;
The seed, that, in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers.

Extract of a Sermon by the Rev. John Harris.

“Picture to your minds a large company of travellers, destitute of water, while crossing one of the vast deserts of the east. For days previous they have had barely sufficient to moisten their parched lips; but now their stock is quite exhausted. Onwards they toil for a time, in the hope of finding a refreshing spring. But the unclouded sun above, and the burning sands beneath, render some of them unable to proceed—they lie down never to rise again. The rest agree to separate, and to take different directions, in the hope of multiplying their chances of discovering water. After long wandering in this almost forlorn pursuit, one of them finds himself on the margin of a stream. Slaking his enraged thirst, he immediately thinks of his fellow-travellers. Looking around and perceiving one in the distance, he lifts up his voice, and shouts to him, with all his returning strength, to *come*. He communicates the reviving signal to another still further off, and he to a third, till the very extremities of the desert ring with the cheering call to come.

“Brethren, that desert is the moral waste of the world; those perishing travellers, perishing by millions, are our fellow-men; that living spring is the redemption of Christ; the first that drank of it was his church; that church, every member of it, directly or indirectly, is to lift up his voice to the world, with the divine invitation to *come*; while the Spirit of Christ, speaking through them, gives the call effect. Every one that hears the call is to transmit it further still, till it has reached the very last of human-kind, and the world echoes with the welcome sound.”

